

*The* CERTAIN METHOD *to*  
KNOW *the* DISEASE.

A

# LECTURE

ADDRESS'D TO

## STUDENTS

IN

## PHYSIC.

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*Medicus, si quidem suffecerit ad cognoscendum; suf-  
ficiet etiam ad sanandum.*

HIPPOCRATES de Arte.

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A CERTAIN METHOD TO  
KNOW THE DISEASE.

THE CURATIVE



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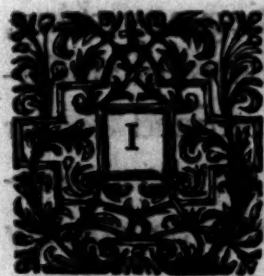
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TO  
STUDENTS in *Physic*.

GENTLEMEN,



T is universally agreed, that among the several other Branches of Learning, necessary to the Accomplishment of those, who are Candidates in the Art of Healing; *the judicious Instructions of an able, practical Physician, is a Qualification of the first Moment.* The Reason of the present Concession is very evident: Be-

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cause the Pupil, as the Result of such an *happy Institution*, according to the *Standing* of his Professor, may, in *a few Years*, enter upon Business, with greater Advantage, than he could possibly do, in *many*, without such Assistance. For myself, I own, I am too vain, not to account it a *singular Felicity* in my Life, that I have been bless'd with an Opportunity of attending Sir RICHARD MANNINGHAM'S Lectures in *Midwifery* and *Physic*.

I PAY a greater Deference to that GENTLEMAN'S *good Sense* and *distinguish'd Modesty*, than either to affront *the one*, or insult *the other*, by attempting any thing, that might carry the Appearance of an *Encomium*, tho' religiously confined to *his just Praise*: Nevertheless, as every *generous* and *honest* Mind would be equally careful, neither to offend against the Laws of *Gratitude* to an ingenious Tutor, for the most *instructive Dictates*; nor those of *Justice* and *Zeal* due to the Public, for whose Service, Gentlemen, you are preparing:



## D E D I C A T I O N.    iij

paring: I expect it be allowed me, on the *present Occasion*, as a necessary Instance of *Duty* to Both; that I am at Liberty to declare, I want no Veneration for Sir RICHARD'S *Whole Course*. - - - It is composed, indeed, of *Two grand Branches*, which are those of *Midwifery* and *Physic*. The *former* of these is by no means destitute of its Beauties: Such as the *Improvements* in the *Apparatus* itself; the *Chastity* of the Institution; and the *Exclusion* of all Instruments. - - - For the first: The *greater Machine* is the *most finish'd*, in its way, that has, as yet, ever appeared, for conducting the *different Kinds* of *Deliveries*; while the *Glass Machine* gives ocular Proof of the *Reason* and *Justness* of the Rules to be observed in *Operations* on the Other; and, consequently, in *Genuine Labours*. - - For the next: It is not possible, by *this Manner* of Instruction, to give the least Offence to the *chastest Mind*, the most *scrupulous Modesty*. - - - And with respect to the *Affair of Instruments*: It is evident  
to

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to a Demonstration, from *this Method* of Practice, that there is so little Occasion for the present *frequent* Use of them, . that excepting in a *Case* or *two*, which but *rarely* happen ; the *judicious Management* of the Hand, is all that is required in the Art of *Midwifery*.

GENTLEMEN, I abhor *Flattery* and *Ostentation* : And I cannot but persuade myself, you will acquit me of *Both*, when I assure you, I should, at no rate, have taken upon me to have been either so *particular*, or *positive* in the Articles above, if I were not very well acquainted, with *the utmost*, that has been done *Abroad* on the Subject of *Midwifery*. I studied under Two Masters, the late Messieurs GREGOIRE and DUSSE', at PARIS; and came from thence with no small Freight of *Self-sufficiency* and *Confidence* : Nor is it *probable* to me, I should ever have been disposse's'd of my *personal Prejudices* and *dangerous Mistakes* (especially in the Use of *Instruments*) had I not fell under Sir RICHARD'S

CHARD'S



## DEDICATION

RICHARD'S Institution, and formed myself on *His Practice*.

THESE things notwithstanding: As I always thought the matter of *Deliveries* the least Branch of the *Man-Midwife's* Character; and was assured, that He would ever have most Success in *Operations*, who was best acquainted with the *Structure* of the *Human Body*: So I could not help being especially charmed with those Lectures in Sir RICHARD'S Course, which properly belong to the *latter* Branch, the Head of *Physic*. The *superior Utility* of the Subject will excuse my passionate Regard on this Part: Since it is plain, that the Science, which leads to a *general View* of the *animal Machine*, and to a *perfect Knowledge* of all the *Diseases* to which the whole Nature, in common, is incident; must be vastly preferable to all that is *partial* and *confined*, however *exalted* and *worthy* in itself.

WHAT was last observed, Gentlemen, you will please to remember, is designed,  
not

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not only to account for the *extraordinary Pains* I was at in securing this Lecture; but is also offered as a Reason, why you are to believe it *tolerably correct*. For the *latter* indeed, you have this additional Assurance, that I had not only several Opportunities of attending the Repetition of it; but was, moreover, allow'd the peculiar Indulgence of taking it in *short-hand*, as delivered.

I CONFESS, it would give me no small Pain, were I the least apprehensive, I was taking *any Freedom*, that might *justly* expose me to the Resentment of Sir RICHARD MANNINGHAM: But, I flatter myself with less Danger in this Point, so far as concerns the *present Publication*, however; since, I am only indulging the *English Reader* with his excellent *Method of Investigating Diseases*, in the manner he explain'd it to Us, in his *first* Evening's Lecture in *Physic*; at the same time, that it is to be observed, he has already communicated *the Method itself* to the learned  
World



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World in his *Latin Compendium*: Tho' some of *the best Judges* have acknowledged it's Claim to an *higher Title*.

THERE is one Circumstance, Gentlemen, of great Importance in the present Lecture, I mean: That the whole Argument is built on *the most venerable Antiquity*, and not on any *precarious, modern Theories*. I take the Liberty of inserting this *previous Hint*; not but your own Attention in Reading would have excused me the Trouble; because you will from hence immediately argue its *intrinsic Value*, and give more boldly into its *Use*.---  
The *Histories of Diseases*, originally put together by the *most accurate Observations* of HIPPOCRATES, and established on *the Authority* of his Successors, *the most celebrated ancient Physicians*, is here your *Standard*. Nature, since her various *morbid Phænomena* were, in *their* manner, first reduced to *any regular System*, appears to have suffered *no Deviation* for some thousand Years past; nor can, in-

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DEDICATION.

deed, be capable of any, for the future, while *the animal Oeconomy*, and *the Laws*, under which the human Species continues to act, remain *invariable*.

I wish nothing more ardently, than that, as the Subject, on which the Lecture before you is rais'd, is of *general Use* in itself; and it is hardly possible, every Student's *Situation* should allow him an Opportunity of attending on *the Spot*: Those, into whose Hands it may now fall, may find as much *Pleasure* and *Advantage* in receiving it from the Press, as the Publisher has perpetually retained, since he first took it from Sir RICHARD'S own Mouth. I am,

GENTLEMEN,

Your most Obedient,

LONDON:

Bow-lane, Feb. 4. 1741-2.

Humble Servant,

SAYER RUDD, M. D.

and MAN-MIDWIFE.





WOMEN with Child, and in Childbed, are often afflicted with Distempers, no ways necessary to Pregnancy or Childbed; especially Fevers of all Kinds, which, by reason of their happening nothing from other Fevers, and require a like Method of Cure, yet by reason of their happening greater Difficulties in Curing, and demand our greatest Caution and Prudence, in the Administration.

**THE CERTAIN METHOD TO**  
**KNOW the DISEASE.**

**I**N the Course of our LECTURES in *Physic*, we propose, chiefly to confine ourselves to the *Diseases of Children*, from *Infancy* up to *ripe Age*; and to the *Diseases*, peculiar to the *Female Sex*; those especially, belonging to *Pregnancy* and *Childbed*; Nevertheless, as *Women* are liable to all the Distempers incident to *Men*, besides the many peculiar to their own Sex, as they are, by Nature, ordained for the Preservation of Mankind; it will be necessary, in a great measure, to treat of Diseases at large; and more particularly of *Fevers*, which, indeed, make up a very great Part of the Disorders that afflict us, and do also associate themselves, with every other Disease: *Febris, maxime communis Morbus, omnium aliorum Morborum, præcipue Inflammationis, comes est.* HIPPOCRATES. The Truth of which we daily experience; and, moreover, often observe that, a

*Fever* shall even elude *that Method* of curing a Disease, which, without a *Fever*, has been generally found successful; an Observation well worthy our particular Notice.

WOMEN with Child, and in Childbed, are often afflicted with Distempers, no ways cognate to *Pregnancy* or Childbed; especially *Fevers* of all Kinds, whose Essence and Nature, indeed, differ nothing from other *Fevers*, and require a like Method of Cure; yet, by reason of their happening at the Times above-mentioned, are attended with greater Difficulties in Curing, and demand our greatest Caution and Prudence, in the Administration of the proper Remedies for the *Fever*; the Physician at this time, not being at Liberty, so freely to make use of Bleeding, Vomiting, Blistering, Sweating, Purging, and Method of Diet: And during *Pregnancy*, our chief View must always be to prevent a *Miscarriage*, or even the bringing on of *Labour*, whenever the Disease has no Affinity to *Pregnancy*. For tho' Diseases, which are owing to *Pregnancy*, either decrease, or go off upon Delivery; yet, those which are no ways cognate, are for the most part found to increase after the Delivery; and as HIPPOCRATES observes: *Si mulier, Utero gestans, morbum habuerit non cognatum, in Puerperii purgatione, perit.*

WHEREFORE, as in all Diseases not cognate to *Pregnancy*, our chief View, as I observed above, must be, to prevent *Abortion* and untimely *Labour*; so in all Diseases happening in Childbed, our



our principal Aim, must *then* be directed, to the due Regulation of the *Lochia*. Many, and great Difficulties surround us, in this dangerous and complicated Situation, which exact our most diligent Care and Attention: And, as it is *oftentimes* no easy Matter to distinguish between the *cognate Distemper*, and that which has *no relation* to Pregnancy or Childbed; and at *all times*, very difficult rightly and safely to conduct Affairs, in this nice and critical Situation; I shall therefore, in my subsequent Lectures, endeavour, to the best of my Judgment and Knowledge, to inform and direct you in each Particular, from the repeated Observations of the most approved Authors in Physic, both ancient and modern; and also from Experiences and Successes, collected from my own *Adversaria*, confirming their Doctrine; besides which, I shall illustrate each Case, by the particular Application of the Method of *Investigating* the Nature of all Diseases.

IT is a Maxim universally received among Physicians: *That Medicine should begin, where Philosophy ends*. And as it is, undoubtedly, a necessary Qualification in a Physician to be knowing in *Philosophy*; and the *Animal Oeconomy* is that Part of *Philosophy*, which is more especially conducive to the Knowledge of the Practice of Physic: I make no doubt, but you, Gentlemen, who have in *this City* the best Opportunities of being instructed in this Branch of Science; especially by that most accurate, and excellent Anatomist and Physician, Dr. NICHOLLS; who, it must be confessed, is an Ornament of

of our Profession, and worthy of singular Praise: I say, I make no doubt, but with such Advantages, you have already obtained a competent Knowledge in the *Animal Oeconomy*; and will, therefore, be enabled to make the best Use of our Lectures, and Method of *Investigating* the Nature of Diseases.

NOW, the human Body, we all know, may be properly considered, as *a most perfect Machine*; whose Parts are extremely well configured and joined together; whose Symmetry is most beautiful; and whose Actions, resulting from this admirable Compages, are reciprocally carried on by Solids and Fluids, of which it is made up. And as many of its *Actions* and *Motions*, are easily demonstrated to be the *necessary Consequences* of its *Structure*; so its *Diseases*, and all their *Symptoms*, are only the *irregular Motions*, or *Disorders* of this very complicated Machine: Nor is the Case the least altered, that we have a *Principle* within us, not subject, in itself, to the Laws of Motion.

IT is, therefore, highly incumbent on every one, who would attain to the *due Knowledge* of the Art of Healing, that he make himself very well acquainted with this curious Machine: that knowing well the *Parts*, and the *natural Actions*, and *Secretions* of the human Body; he may be enabled to judge, *when*, and *how*, these natural Actions are *perverted*: all the Symptoms of Diseases, being the necessary Consequences of the *Alteration* of the *Animal Oeconomy*. Its Actions therefore being performed



formed by *Fluids* secreted from the Blood; without the Knowledge of *Secretions*, we cannot understand the *Nature of Diseases*: *Secretion* being the *Spring* of all *animal Functions*. Wherefore, the greater our Knowledge is of the *Animal Oeconomy*, the more likely we shall be, to discover the *Seat and Nature* of its Diseases; and of course be better enabled to *rectify* all its Disorders.

EXPERIENCE is, no doubt, of great and necessary Use, in promoting the Art of curing Diseases, if directed by a Knowledge in the *Animal Oeconomy*; forasmuch as it is only by a just reasoning on our Experiences, that we can come at the Knowledge of any Phenomenon of Nature. So that *Experience*, or the Knowledge of the *Histories of Diseases*, added to that of the *Animal Oeconomy*, is what can only make a Physician; and, wherever the *History of a Disease* is exactly known, if the *right Method* of curing it cannot be deduced, it must be, because the *Animal Oeconomy* is not sufficiently understood. For our Skill in curing Diseases, whose *Histories* are exactly known, is, for the most part, proportional to our Knowledge of the *Animal Oeconomy*. For in order to find out the *Seat and Nature* of a Distemper, and from them to deduce a *right Method* of Cure, it will be absolutely necessary to reason on *those Histories*; which we cannot do, as we ought, if we are ignorant of the *Structure of the Machine*, we are about to *rectify*.

DESCRIPTIONS and *Diagnostic Signs* of Diseases, are the proper Business of *Observation*  
and

and *Experience*; but, *Indications* of Cure arise from our reasoning upon those *Observations*. *Diagnostics* are properly a Collection of *particular Symptoms* only; but *Indications* are those *Conclusions*, which our Knowledge of the *Animal Oeconomy* enables us to make on these *Observations*, and *Descriptions*: So that the *Histories* of Diseases, and the Knowledge of the *Animal Oeconomy*, must always go hand in hand, in order to the obtaining the *due Knowledge* of the Practice of Physic. He therefore, who is sufficiently knowing in *Philosophy* and the *Animal Oeconomy*, and makes a *proper Use* of this Knowledge, by reasoning on real *Facts*, grounded on repeated *Experience* and *Observation*, may justly be said to use his *Philosophy* aright; and may then reasonably hope for Success, in finding out the *genuine Indications* of Cure, in which, the Practice of Physic chiefly consists: And without this *Caution* our *Reasonings* will certainly be to very little purpose.

THE great HIPPOCRATES has this Assertion: That *Nature cures Diseases*. The Truth of it we, of this Day, may experience, if we will carefully keep up to his *excellent Directions*, and *Method*: It being his only Aim to *relieve Nature* when oppressed, in the *very Way*, and *Manner* he observed her endeavouring to expel *Diseases*. And it was by a *constant Diligence* of this Kind, joined with his *wonderful Sagacity*, that he arrived to that great Degree of Perfection in the Knowledge of Physic: Hence he perceived that, *Nature herself judges Diseases*; and, indeed, does all, being *properly assisted*;



*sisted; nay, and, sometimes, without any Assistance.*

HIPPOCRATES also informs us, and our own Experience cannot but confirm it: That those People who have Fevers, and are left to themselves, and take no Medicines; if they do recover, get rid of their Fevers by Sweating, a Looseness, an Hæmorrhage, Diabetes, or the like: From whence HIPPOCRATES, and the ancient Practitioners in Physic, took their first Intimation to provoke Sweat and the other Evacuations. And from their repeated Observations and Successes, they have formed for us, a most rational Method of Cure. And if we duly consider, and attend to the different Ways by which Nature extricates herself from Diseases, when left to herself; we shall soon be convinced, that they are not the confused and disordered Effects of Nature, ill defending herself; but, in fact, the gradual, steady, and measured Operations of that exquisite Mechanism, and innate, incessant Principle of Self-preservation, with which Providence has been pleased to endow our Bodies: A very strong Confirmation of the Necessity of a careful and diligent Observance of the Tendencies of Nature, in all her Disorders; and the Method she takes to get rid of Diseases, when left to herself: And also, a very good Caution to us all, not to be over hasty, or too busy in the Administration of our Remedies; lest we should be found to ruffle and disturb, rather than assist Nature, with the untimely Use, or Multitude of our Medicines. And really, the *Ne quid nimis*, in the Practice of Physic,

is a Matter of no small Consequence. He therefore, in my Opinion, is most likely to prove *the best, most prudent, and rational Physician*, who *most diligently observes, and constantly follows, the Motions, and Dictates of Nature herself.*

IF an altogether *new Distemper* should at any time arise among us, the only Way of getting into the Nature of such *new Disease*, would be to copy HIPPOCRATES's Example; I mean, *his Method of observing*, joined to *the Rule* of finding out the Nature of Diseases: For we must, first, be led by *Symptoms* to find a Disease; after that it's *Nature*, and from *thence* the Method of Cure. And here it may be proper to observe, that there are *several Seasons*, which have Diseases *peculiar* to themselves; and may, in some measure, indeed, be called *new Diseases*: It will therefore be necessary to know, and carefully observe *the Seasons*, as HIPPOCRATES, and, our renowned Countryman, SYDENHAM advise; wherein *such Diseases* are wont to appear; otherwise we shall be unsuccessful in *curing* the Diseases *peculiar* to those *different Seasons*. It must also be observed, that *these Diseases* are generally *stated*, and *regular* in each *Constitution*, and have an *Affinity* to each other: He therefore, who is able to come at the *Nature* and *Cure* of *one Epidemical Distemper*, in any *Constitution*, hath an Advantage in the Cure of *all the other*. For tho' they may *differ* in several respects, yet they require something *common* in their Cure, as proceeding from a *common Cause*. And a *few Cases* diligently enquired into, by recollecting and  
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carefully



carefully examining their *Symptoms*, as directed by our *Method* of discovering the Nature of Diseases; will be sufficient to give us the *Nature*, *Causes*, and *Method* of Cure, of the Disease of every *Constitution* whatever. Here we can by no means omit a pertinent Observation of CELSUS: *Quod si jam incidat Mali genus aliquod ignotum, non ideo tamen fore Medico de rebus cogitandum obscuris; sed cum protinus visurum, cui morbo id proximum sit; tentaturumq; remedia similia illis, quæ vicino malo sepe succurrerint, & per ejus similitudinem opem reperturum.*

THE many accurate and charming *Descriptions* of Distempers, delivered down to us by HIPPOCRATES in his *Histories* of Diseases; wherein the *Phænomena* of each *Distemper*, even in its minutest *Circumstances*, are observed; present us with a most exquisite *Delineation* of Nature: and if duly attended, will always be found, of the greatest Service for advancing our Progress in the Art of Healing. Because, from his *Diagnosics* in particular, and others of the *Antients*, and such among the *Moderns*, who have closely copied after His manner; we readily discover the *Nature* of the Disease. And as, whenever we arrive at the *true* and *exact History* of any Distemper, whether from Books, or our own careful Observations; we may, at all times, by the right and diligent Application of the *Method of Investigation*, most assuredly discover the *immediate* and *conjunct* Cause; so may we likewise, on those Principles, easily come at the *Nature* of the Disease; when, having that

given, it will be no difficult matter to find out *Remedies* to Cure, in all *curable* Cases; and to administer *Relief*, even in those, which are *incurable*.

THIS *unwearied Diligence* in Observation, and *close Attendance* on Nature in that *sagacious*, great Man HIPPOCRATES, and others of the *Antients*; might probably be heightened in them, from the *Scantiness* of their *Materia Medica*, and the exceeding *Harshness* of the *then known Remedies*; however, much to our Benefit: since the excellent *Descriptions* of Diseases they have given us, can not only *never be exceeded*, but will *always remain invariably true*, while Human Nature continues the same. And had those of later Ages, who have been so happily provided with a more copious and salutary *Materia Medica*; and who, it must be allowed, have been greatly improved in the Knowledge of the *Animal Oeconomy*: had these, I say, constantly persevered in the Use of HIPPOCRATES's *great Diligence* and *Manner of observing*; they might, doubtless, long ago, have brought the Practice of Physic to a considerable Degree of Perfection; tho' they had not been blest'd with his *extraordinary Sagacity*: For that, indeed, is a peculiar Happiness, and the Lot of a very few; in which Particular, I believe, we may say of the Physician, as is commonly done of the Poet: *Nascitur, non fit*.

Now, should we of this Age, flushed with our superior Knowledge in the *Animal Oeconomy*, and the Variety of our *Materia Medica*; neglect to  
make



make use of that *Prudence* and *Diligence*, which is necessary in attending the *Motions* and *Intentions* of Nature; and, instead of endeavouring to *assist her* on these Principles, when oppress'd, become too *precipitate* and *officious*, in the Administration of our Medicines; the Consequence will inevitably be, that we shall only *obscure the Disease*, by *multiplying*, rather than *taking off the Symptoms*; and this to our own personal Confusion, the manifest Injury of our Patients, and the great Disrepute of our Profession. Whereas, would we consult the *true* and *proper Use* of the many happy *Improvements* of our own Age, I think, it cannot be done more effectually, than by keeping close to our most skilful Leader, HIPPOCRATES; together with the ancient Practitioners in Physick, in *their Manner* of observing, and in *their Method* of healing; founded upon the Knowledge of the *conjunct Causes* of *Distempers*, from whence alone, the *curative Indications* are to be taken: agreeable to the Method *here* mentioned, and HIPPOCRATES's Manner of observing. And by a careful *Perseverance* in these Methods, I imagine, we may reasonably hope for the greatest Success; and may, perhaps, in a few Ages, arrive at the highest Perfection in the Practice of Physic, that human Nature is capable of attaining.

FROM what I have already advanced, you will naturally conclude, that it is *no easy Matter* to become a *prudent* and *skilful Physician*: Much Reading, much Thought and Pains will really be required; many Things are necessary to be learnt;  
much

much *Diligence* in Inquiry, much *Affiduity* in Observation is to be used, before we can be *duly* qualified, either with Peace of Mind to ourselves, or Relief to our Patients, to undertake a Trust, in which the Lives of our Fellow-creatures are so nearly concerned.

IF this be a just State of the Case, what shall we say of those Persons, who boldly take upon them the Practice of Physic, without *the least previous Knowledge* of the *Requisites* absolutely necessary for *the regular Discharge* of this important Office? Certainly it can be no other than the *greatest Folly*, and the *highest Presumption*, for Those to expect *Success*, or hope for a *Blessing* on their Endeavours; who are *altogether ignorant* of the Province in which they engage: And would such Persons but give themselves Time to reflect, and seriously consider, the *great Consequence* of Physic, in the *practical Part* of it; where Life itself is so immediately at stake: I am persuaded, they would not thus *rashly* venture to administer Medicines, *before* they had acquired the *proper and necessary Qualifications*.

IT is a *mighty Mistake*, that has seized some of our young Candidates in Physic, who are *not much addicted to Study* or *Pains-taking*, to imagine: That, if they are but well furnished with *Books of Recipes*, they have *every Qualification* sufficient to commence Doctor upon; because in *those Books*, as they think, agreeable to the common Saying, they are sure to find a *Salve for every*  
Sort.



Sore. But, alas! these *base, empirical Books*, the Pest of the present Age, will greatly deceive them. They are by no means to be confided in; but, on the contrary, are rather to be looked upon as *very injurious*: Forasmuch as they only furnish all Sorts of People, with great Opportunities of *destroying each other's Health*. And should any Person pretend to set up to practise Physic on *this deceitful Foundation*, He would soon find himself *miserably misled*; to the great and manifest Injury of Himself, as well as his Patients. For it is most certain, that *every Medicine*, be it never so good, must always be administer'd in *the most proper Dose*, and at the *most proper Times* of the Disease, to make it of *any Advantage* to the Patient; but the Chance of the Mischief arising from the *contrary Practice*, no one, I think, would covet: Yet this Knowledge can no otherwise be come at, than in the *arduous and diligent Manner* of studying above-mention'd; join'd with *the Method of Investigating* the Nature of Diseases. Not that this is the *only Advantage*, which follows on our Doctrine of *Investigation*; since it not only leads us into the *true Nature* of the Disease, and the *certain Method of Cure*; but also, at the same time, into the *very Nature and Power of Medicines themselves*, if rightly attended to and applied. And were it possible, even to find out an *Universal Remedy* for all Distempers; it must still be subject to the *due Timeing and Dosing*; the *accurate Knowledge* of which, can no otherwise be obtained, than by the *Manner and Method* already laid down. And this, indeed, is the only *real and true Arcanum*.

num, in the Practice of Physic. All your *Pana-  
ceas, Nostrums, Specifics*, and the like; without  
this perfect Knowledge of administering them, in the  
most proper Dose, and at the most proper Times of  
the Disease, will, for the most part, prove very  
mischievous. And here the Opinion of the late  
learned Professor BOERHAAVE concurs with us:  
*Nec speciosos Medicamentorum titulos Morbis addidi.  
Cur? Nihil Arti exitiale magis novi; neque verò  
ipse ullum cognosco, quin solo tempestivo Ufu tale  
fiat.\** And these Remedies can only, by the  
greatest Hazard and Chance imaginable, ever prove  
of good Effect, in any Disease of Consequence: Tho'  
we all know, indeed, that, in many Cases, let  
the Medicine given be ever so improper in itself, or  
ever so unseasonably administer'd; the Strength of  
Nature may sometimes get the better of both.  
But this is by no means Curing; nor can it be  
any Excuse for our Ignorance.

HAVING thus prepared you for the Method to  
be observed in finding out the Distemper; I shall  
now proceed to give it you, in the plainest, and  
most methodical Manner, I am able.

I CANNOT introduce, what I have to offer on  
this Head, with greater Advantage, than by laying  
before you, the following practical Observation of  
SCHEFFLER: *Ut Rationalis Medicus curativis Sco-  
pis satisfacere, Materias Medicas invenire, inventis  
rectè uti valeat: non satis erit, Vires custodire, &  
morbificas Causas amovere; sed & Morbi Speciem,*  
&

• BOERHAAVE in Epistola Aphorismis præfixa.



*Et Locum affectum exquisitè cognitum habeat, necesse est.*

AGREEABLE with this, you will observe that, in order to *Cure any Disease*, it is necessary to have a *thorough Knowledge of the Disease itself*, and of the *Remedy peculiarly adapted to it*; it being impossible to cure a Disease *according to Art*, if the *Nature of the Disease* be hid from the Artist: And for want of this Knowledge, the *Care and Pains* of many Physicians have proved *ineffectual*. For these Physicians, for the most part, making little other Use of the *Diagnostic Symptoms*, than the mere naming the Distemper only; have, very injudiciously, taken their *Indications of Cure*, from *secondary and casual Symptoms*: Whereas the *true Nature of a Disease* is ever best found out, from the *Diagnostic Signs or Marks* alone; and from thence also, the *true Indications of Cure*, must always be drawn, in order to the best and most effectual *Method* of curing the Disease. And as these *Indications* wholly arise from our *Reasoning* upon the *Observations* of the *Phænomena* of Nature; therefore, the greater our Knowledge of the *Animal Oeconomy* is, the better we shall be enabled to find out the *Nature of the Disease*. For 'tis the *Animal Oeconomy* alone, which must enable us, by *reasoning* upon the *Causes, Signs, and Symptoms* of Diseases, to find out *their Natures*, and to deduce *true and just Indications of Cure*.

THIS, however, in general; more expressly:  
To come at the true *Method of investigating all Diseases*,

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causes, incident to the Human Body; and from thence proceed to the most effectual Methods of treating and curing them; the solid Knowledge of the following Particulars is absolutely required, viz.

1. The next, and ever-concomitant Cause of the Disease.
2. The Seat and Part affected.
3. The Ways and Passages, thro' which the Evil takes its Course.
4. The inseparable Signs of the Distemper.
5. The Symptoms, which commonly accompany the Disease; and
6. That we be careful the Symptoms of the Disease are rightly distinguished.

If we err not in these main Points, we are in the right Way of arriving to an happy Cure of the Disease.

It is very necessary at all times, carefully to distinguish between the Disease itself, and the Symptom; the want of which has been the Stumbling-stone of some, even very learned Men, in all Ages: Since it is to be imputed to the want of this Distinction, as a principal, if not the only Obstacle; that Physicians have been so much at a Loss, for the true Cause of the Disease, and have therefore so often taken the Symptom for the Disease itself; not rightly distinguishing the next, and immediate conjunct Cause, from its Symptoms or Accidents; which may



may not be occasion'd by the *next*, and *always* accompanying Cause of the Disease, but by *some other* Symptom; and what is so far from being the Mark of the Disease, that it is a Symptom of a Symptom only.

In the Tooth-ach, for Example, when it does not proceed from a Caries; the genuine Essence of this Disease, is the violent Distension or Stretching of the Periosteum, by some sort of Humour; by which means this Membrane, being forc'd out of its natural Form and Situation, excites a most exquisite Pain; which Pain is not the Disease, but the true Mark of the Disease; and the Humour occasioning this Pain, the Cause of the Disease. The Inflammation, Fever, swelled Face, &c. which may succeed, are neither of them the true Mark; but proceed from the Pain, which is the true Diagnostic Sign or Mark of the Disease; each of the above-mentioned being the Symptom of a Symptom only.

### Of the DIAGNOSTICS or SIGNS of a Disease.

THE true Marks or Signs of a Disease are such, which are present from the Beginning, and, as it were, born with the Disease; they grow up with the Distemper to it's height; abate also, and vanish with the Disease. These are the only sure Marks or Signs: other Signs or Symptoms, which do not immediately follow the Disease, nor any proper Ef-

*fects* of it; and which do not *always appear* in the Disease, are therefore *deceitful Signs*, and not to be trusted to; tho' such as have, inadvertently, misled some, even *sagacious Men*.

Now, these *deceitful Signs* are not to be reckoned among the *proper Symptoms* of the Disease; being *only such* as proceed from some *proper Symptom* of the Disease; and are, indeed, *Symptoms of Symptoms* only. For the *true, and proper Diagnostic Marks* or *Signs* of the Disease, must always *begin, grow up, decline and vanish* with the Disease itself; and, from such *Marks only*, we must ever draw our *Indications of Cure*.

### Of the SYMPTOMS of a Disease.

As to the *Symptoms* of any Disease, the first Business is to *distinguish the Symptoms in general*, from the Disease itself; and then to make a *Distinction between the Symptoms themselves*: That is, the *Symptoms* which *arise and vanish* with the Disease, are to be *distinguish'd from those*, which are *bred, not from the Disease itself*, but from the *Symptoms* of the Disease: And the *Symptoms*, as we before observed, which *immediately accompany* the Disease, and are *born and die with it*; are the *only sure Marks or Signs* of the Disease.

To illustrate this by our former familiar Instance of the *Tooth-ach*: Here the *Pain* is the *chief and most grievous Symptom*, but is neither the Disease itself,



self, nor the Cause of the Disease; nor, yet, is it a simple Symptom only, forasmuch as it is the Cause of other Symptoms, which succeed; as the Fever, Inflammation, swelled Face, &c. especially when the Pain is violent. Those several Accidents, now mentioned, are caused only by the raging Pain of the Tooth-ach (the true Mark of the Disease) and are Symptoms of a Symptom only. And farther, these Accidents of Fever, Inflammation, swelled Face, &c. are neither in whole, nor in part, the Cause of the Tooth-ach; neither are they inseparable Companions of the Tooth-ach; for the Tooth-ach may be, and often is, without them. And the swelled Face, in particular, does not begin, nor end with the Disease; nor does it always accompany it; nor is it of the same Nature with the Humour, occasioning that violent Pain, but is a Symptom only of the Tooth-ach; being raised by the Pain, and bred by Consent of Parts from an Afflux of Humours.

THUS you see plainly the Method of investigating the Nature and Causes of a Disease; it's Seat and Part affected; it's Diagnostics, Symptoms; and the Necessity of distinguishing these latter, not only from the Disease itself, but also from one another: All which will make way to judge the better of a fit Remedy to cure the Disease; for we cannot reasonably hope for a Cure, before the Disease be thoroughly understood. And in this manner we must come at the Nature, Cause, and Cure of all Diseases whatever. — And, indeed, Diseases have that surprizing Analogy to one another, that we cannot

*and Casual*

cannot find the *Nature of any one Disease*; but the *Nature of several other* will, by the same means, become manifest to us. So that a *general Knowledge* arises from a *particular Inquiry*; and we are instructed from the *Discovery of any one*, into the *Nature of many other Diseases*, and the *most perfect Practice* in Curing them.

FROM this Method also of finding out the *Distemper*, is discovered, at the same time, the only Way of making a *right and true Prognostic*; which is only a *Declaration of a Physician's Expectation* in curing a *sick Person*. And this *Expectation* can no otherwise be truly framed, than from the *Nature of the Disease*; the *Quantity and Intensity* of it; the *natural Strength* of the *Sick*; and the *Power of Medicines* conjunctly. The *Knowledge* therefore of *Prognostics* is not otherwise to be acquired, than by *rightly investigating the Diagnostic Marks of a Disease*, whereby it's *Nature* is discovered; with that the *Quantity* of the *Disease*, and the *Strength* of the *Sick*, at the same time. And as by this Method, we are also led into the *Nature*, and *Power of Medicines* themselves; so here again, the very *Medicine* reflects *Light*, and, in some measure, confirms the *Knowledge of the Disease*; as *Hippocrates* well observes: *The Medicine declares the Disease*.

THIS then is the Method, by which the *Nature of all Diseases*, to which *human Bodies* are, or may be liable, is discovered. And should ever any altogether new, and unheard of *Disease*, at any time, appear



appear amongst us; this will be found the sure way of coming at it's Nature: by only thus carefully recollecting, and examining its Symptoms. Again, this will of Consequence direct to the most proper Method of Curing; the Knowledge of a Disease being the first Step towards its Cure.

"ALL the Difficulty of Philosophy," says the great Sir ISAAC NEWTON, "seems to consist in this: From the Phenomena of Motions to investigate the Forces of Nature; and then, from these Forces, to demonstrate the other Phenomena."

AGREEABLE to which, we observe: That the Symptoms of any Disease being given, it's Nature may readily be discovered.

Now the Method of curing Diseases, by drawing Indications from the evident and conjunct Causes, has been most approved of by the best and Generality of Physicians. To this purpose CÆL-  
sus: *Rationalem quidem puto Medicinam esse debere: instrui vero ab evidentibus Causis; obscuris omnibus, non à Cogitatione Artificis, sed ab ipsa Arte rejectis.* As to the Knowledge of these Causes, it is allowed, they can only be attained by a close and assiduous Observation of all the Appearances in the several Stages of the Distemper: Whoever therefore is Master of an exact Knowledge in the Histories of Diseases, having also due Regard to the Diagnostics, as by our Method directed; may readily investigate their Nature. Natural Philosophy and the History of Diseases, as we observed before, must  
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ever go hand in hand in improving the Art of Healing; it not being possible to make any great Use of the latter, without some Degree of Knowledge in the former: and the greater our Knowledge is in the *Animal Oeconomy*, the better the Nature of Diseases will be known.

I HAVE always found, the keeping close to *this Method* of investigating the Nature of Diseases, of the greatest Use to me in the Course of my *Practice*. For having long since drawn up our *Method* from the most approved Authors in Physic, Ancient and Modern; I have constantly apply'd it, not only to all those *Histories of Diseases*, which I read in Authors, whose *Descriptions* of evident Causes, Signs, and Symptoms are just; where the several Species of the same Disease are judiciously distinguished; but also to all those Diseases, together with their several Appearances, I have at any time met with among my Patients. And I am verily persuaded, that you, Gentlemen, will likewise reap the same Advantage, by the Use and Application of our *Method*, if duly attended, in your future Practice; as well to the great Relief of your Patients, as the abundant Satisfaction of your own Minds.

Now, in order the more strongly to inculcate on your Minds this most necessary and useful Method of investigating, we will here again give it you in a closer Manner, and in a somewhat different Light; setting out with an Observation of L O M M I U S: *Noscere Morbum proximus est ad Sanitatem Gradus; Nemo sane hanc aut prælagire, aut reddere affectis*



*affectis rectè potest, qui non animadvertere Genus  
Ægritudinis, quod sit; non ejus Eventum omnem  
prænunciare, certis Indiciis norit.*

WE said before, that the *Symptoms* of any Disease being given, it's *Nature* may be discovered.

NOW, the *Symptoms* of every Disease are no other than the *Effects* of some *Cause*, or some Number of *Causes*, which *pervert* and *overturn* the *natural Actions* of one or more *Parts*; for which reason by *explaining these Symptoms*, we become *apprised of the perverted Action*, or *discover the Disease*: for nothing can be the *Cause* of a Disease, that does not produce the *Symptoms*, in which the *Nature of the Disease* consists.

WHEREFORE, the *Symptoms* of any Disease being given, it's *Nature* may thence be discovered: And the *Nature* of a Disease being assigned, we have also the *Methods* of curing it. Farther, having the *Nature* and *Causes* of any Disease, we shall be able to determine *how far* the Disease is *curable* or *incurable*; the *Probabilities* of curing any Distemper; and the *most proper Methods* of attempting it.

NOW the Ancients, as we have already observed, having accurately describ'd the *Diagnostic Signs* or *Marks* of Diseases, together with their most *natural* and *simple Appearances*; whoever is thoroughly acquainted with the *Histories*, as delivered down to us by *them*, and is *accurate*, or *well*  
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versed in the *Structure* and *Nature* of the *Fluids* and *Solids* of the Human Body; may, from *their Diagnostic Signs*, in particular, be able to discover the *Nature* and *Seat* of the Disease, and the *Way* it is produced. By the same means also, he will have it in his Power to shew in *what manner*, the *Symptoms* attending the Disease do flow from it's *Nature*, thus found out from it's *Symptoms*; and likewise be capable of perceiving how those *Symptoms* give way, or are cured, by *changing the distempered Condition* of the *Parts affected*.

IN this Examination of the *Nature* of the Disease from it's *Symptoms*, we must be most careful, that every *casual* and *foreign Symptom* be separated from the *constant* and *permanent*, in the manner the *Method*, more at large, directs; it being easy by observing the *Rule* there laid down, to distinguish the *constant* and *inseparable Symptoms* from those, which are *merely casual* and *secondary*.

THE *principal Symptoms* are, for the most part, easy to be explained; the *false Symptoms* are most commonly found among the *secondary Sort*, and are the *Symptoms of Symptoms* only; for which reason they ought to be rejected from the *Number of Symptoms properly belonging to the Disease*.

INDICATIONS of Cure must be drawn from the *Nature* of the Disease, and not from their *precarious* and *supposed Causes*; nor from their *adventitious* and *casual Symptoms*: And there must run an *uninterrupted Chain*, from the *Diagnostic Signs* of  
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of the Disease, through it's *Nature* and *Causes*, till it ends in a *rational* and *evident Method* of *Cure*.

THUS we see that, in order to cure any Disease, the most *natural*, *easy*, and *practical Way*, is first, to collect the most constant *Symptoms* and *Effects* of the Disease. But in doing this, we must always remember; that our utmost *Diligence* will be absolutely necessary, *rightly to distinguish the Symptoms*: That in our collecting the genuine *Diagnostic Signs* of any Disease, we never suffer the *secondary Signs*, or *Symptoms of Symptoms*, to creep into the Number of the genuine *Diagnostic Signs*. For, if we do, we shall certainly render our *Inquiries into the true Nature* of the Disease, almost *fruitless* and *impracticable*. But, by *strictly observing this Caution*, we shall readily discover the Disease, and it's *Symptoms*; together with the *Causes of Both*. And if we can come at the *Nature* of the Disease, we are about to Cure; there remains no *Difficulty* as to the *Way of curing*, be the *Appearances* of the *Symptoms* ever so *various* or *complicated*.

THE direct Method of Cure being thus obvious, the *Probabilities of Success* must be, as the *Nature* of the Distemper we come to Cure, and the *Force* and *Efficacy of the Medicines* we administer, *respectively*: And if we already know, or can discover by Practice, the *peculiar Ways*, in which the *Medicines*, we make use of, will act; we shall be thereby instructed, when one *Method*, or any one

*Medicine*, is most properly administered; and *why* it must be continued, or laid aside: which is the *Sum and Substance* of *Physic*.

THE MATERIALS, which compose the *Method of Investigating*, and finding out the *Nature of Diseases*, having been only dispersed in several Parts of the Works of HIPPOCRATES, CELSUS, and other most approved Authors in *Physic*, both ancient and modern; and having never yet, as I know of, been thoroughly collected and digested into a regular Form: As it may, to this Day, be justly supposed one great Reason, why those excellent Hints and Admonitions have not, always, been so duly regarded and attended to, as they certainly deserve; so was it, long ago, an Incentive to me to throw them together, with some Care and Pains, in the *Method*, in which I have now delivered them. And I have, for many Years, with much Satisfaction and Success, experienced the great Benefit and Usefulness of so good a Monitor in my own Practice; and I flatter myself, it may become equally serviceable to others of my Profession, if rightly made use of: It being the whole Business of the Physician to find out the Distemper, and from that to draw the Method of Cure; and to know the Power and Efficacy of his Medicines, together with the true and exact Manner of Timeing and Dosing them, in each particular Disease, and its Variations.

THIS METHOD, therefore, of investigating the Nature of all Diseases, being the most natural, most rational, and certain Way of attaining that compleat



*compleat Knowledge*; I think, it may not improperly be esteemed the very *Master-Key* to the Knowledge of the *Practice* of Physic: And I imagine, if *thoroughly understood*, and *then properly apply'd*, it will most safely conduct us, from the very *Threshold* of Physic even to its *Consummation*; and that, with much *greater Expedition* and *Success*, than *any other*, hitherto known, *Method*. And, as it will be of very great Service to the *Beginner*; so likewise, will it continue to be the *most useful* and *necessary Companion*, we can associate withal, through the *whole Course* of our *Practice*. Wherefore, that I might make this *Method familiar* to you, I have *gradually opened* it in the Beginning of this *Lecture*, and have through the whole *variously represented* it: More particularly, I have given it you in *two different Views*; that I might the more *strongly inculcate*, and *impress it on your Minds*. And, that nothing may be wanting to its *compleat Use*; I shall endeavour, in my *subsequent Lectures*, not only to make it *still more familiar*, but also as *serviceable* as possibly may be, both to *yourselves* and *Patients*; by illustrating it with *frequent Examples*, and the *constant Application* of it to the *several Disorders*, we shall hereafter be obliged to treat of. By this means, Gentlemen, I hope, you will be altogether *Masters of the right Use of our Method of Investigation*, and the *Application* of it in *all the Diseases*, and the *Varieties* of them, you may either meet with in *Authors*, or observe in *your own future Practice*.

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For the rest: I shall take care to direct you, how to judge of the *Efficacy* and *Powers* of Medicines, with their *peculiar Way of acting*: How to administer each Medicine in the *most proper Dose*, and *most proper Time* of the Disease: *When* it may be necessary to alter, entirely change, or continue the *Methods* and *Medicines*: *When*, and *how*, properly to Bleed, and apply *Blisters*, in the several *Stages* and *Complications* of a Distemper. I shall, besides, furnish you with a select *Materia Medica*; and *Methodus Præscribendi*, suitable to each Disease. This *introductory Knowledge*, joined to your own necessary *Diligence* and *constant Attention*; will, I apprehend, most effectually qualify you, to practise with Success, in every Disorder, we shall have occasion to lay before you in this Part of our Course.

F I N I S.

